



THE

SIGNS OF THE TIMES.

A

SERMON,

PREACHED BEFORE

THE SOCIETY

FOR

PROPAGATING THE GOSPEL

AMONG

THE INDIANS AND OTHERS IN NORTH AMERICA,

AT

THEIR ANNIVERSARY,

NOV. 1, 1810.

BY JEDIDIAH MORSE, D.D.

Pastor of the Congregational Church in Charlestown.

PRINTED FOR THE BENEFIT OF THE SOCIETY,

by Samuel T. Armstrong, Charlestown.

1810.

AT A MEETING OF THE SOCIETY, NOV. 1, 1810,

VOTED, That the Rev. Dr PORTER, Rev. Mr. BATES, and DANIEL D. ROGERS, Esq be a committee to present the thanks of the Society to the Rev. Dr. MORSE for his sermon, delivered before them this day, and to request a copy of it for the press, to be printed for the benefit of the Society.

ABIEL HOLMES, Secretary.

DISTRICT OF MASSACHUSETTS; TO WIT:

BE IT REMEMBERED, that on the nineteenth day of November, A.D. 1810, and in the thirty fifth Year of the Independence of the United States of America, SAMUEL H. WALLEY, TREASURER OF THE SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE INDIANS AND OTHERS IN NORTH AMERICA, and on their behalf, of the said District, has deposited in this Office the Title of a Book, the Right whereof he claims as Proprietor in the Words following, to wit: *Signs of the Times. A Sermon, preached before the Society for propagating the Gospel among the Indians and others in North America, at their anniversary, Nov. 1, 1810.* By JEDIDIAH MORSE, D.D Pastor of the Congregational Church in Charlestown.

In conformity to the Act of the Congress of the United States, intituled, "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies, during the times therein mentioned;" and also to an Act intituled, "An Act supplementary to an Act, intituled, An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies during the times therein mentioned; and extending the Benefits thereof to the Arts of Designing, Engraving, and Etching Historical and other Prints."

WM. S. SHAW,

Clerk of the District of Massachusetts.

SERMON.

DANIEL xii. 4, 10.

BUT THOU, OH DANIEL, SHUT UP THE WORDS AND SEAL THE BOOK, EVEN TO THE TIME OF THE END; MANY SHALL RUN TO AND FRO, AND KNOWLEDGE SHALL BE INCREASED. MANY SHALL BE PURIFIED AND MADE WHITE, AND TRIED; BUT THE WICKED SHALL DO WICKEDLY; AND NONE OF THE WICKED SHALL UNDERSTAND; BUT THE WISE SHALL UNDERSTAND.

OUR blessed Lord once addressed the Pharisees and Sadducees, in a way of keen reproof for their criminal inattention to events which were manifestly fulfilling most important prophecies, in the following language; "When it is evening, ye say, it will be fair weather; for the sky is red. And in the morning, It will be foul weather to-day; for the sky is red and lowering. Oh ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?" Daniel's seventy weeks* were then nearly completed. The sceptre was departing from Judah; Elias had already come in the person of John Baptist, as the forerunner of the Messiah; the numerous prophecies relating to his

* Dan. ix. 24.

character, doctrine, and miracles, were visibly fulfilling, and a general expectation of his coming prevailed over the world. Had these Pharisees and Sadducees taken due pains to acquaint themselves with these prophecies, and with the singular events, which were accomplishing them; had they been as attentive to these "signs of the times," as to the signs of the weather, they might easily have perceived that these were the times of their expected Messiah, and that their nation was shortly to be given up to awful punishments for rejecting him.

"That, which hath been, is now; and that, which is to be, hath already been."* "Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us."† Are there not many of the present generation of men, who resemble these ancient Pharisees and Sadducees? They can "discern the face of the sky;" they are wise to prognosticate the course of events with respect to political and commercial affairs; but they "discern not the signs of the times;" they are criminally ignorant of the Scripture prophecies, which relate to the present period, and inattentive to events, which are remarkably fulfilling them. But this, however, should not surprise us; since the prophet has given us warning, that at this period "the wicked shall do wickedly: and none of the wicked shall understand."

* Eccles. iii. 15.

† Ch. i. 10.

The verses of the text may with propriety be read in connexion. The intervening passage is a digression, and may be included in a parenthesis. The import of the verses thus connected, is this; that "many shall run to and fro, and knowledge shall be increased;" and that the effect of this increase of knowledge, in conjunction with other causes, will be, that "many shall be purified, and made white, and tried."

The person, who addressed Daniel in this prophecy, and directed him to "shut up the words, and seal the book to the time of the end," was none other than the Lord Jesus Christ. In the tenth chapter of this prophecy,* a more particular account of this personage is given. "Then I lifted up mine eyes and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz; his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude." Any one, who will take the pains to compare this description with that, which St. John, in the Revelation,† gives of Jesus Christ, must be convinced, that the personage here described, who is the same, that addresses the prophet in the text, can be no other, than the Son of God. This might be farther confirmed by a comparison of Daniel xii.

* v. 5. 6.

† Rev. i. 13—20.

5, 6, 7. with Rev. x. 2. 6. in both which places the personage, alluded to and described in the text, is "represented, as setting his right foot on the sea, and his left upon the land, as Sovereign Lord of both elements."*

The prophecy under consideration, which was dictated by "HIM that is true,"† describes events, which were to happen in *the last times*, or "in the time of the end," and must of course remain obscure, till the events predicted shall be about to happen, or be actually passing in view of the then existing generation.

The prophecy in the text is then yet to be fulfilled; or, perhaps to speak more correctly, is fulfilling by the events of the present times. This appears from the prophecies connected with the text. The victories of Mahomet, or the rise and establishment of his dominion, and also the destruction of his power, seem plainly foretold and described in the five last verses of the chapter preceding the text.‡ "And at the time of the end," i.e. of the prosperity of the Roman empire, "the king of the south," meaning Mahomet, "shall push at him: and the king of the north," the Turks from Scythia,§ "shall come against him like a whirlwind, with chariots and with horsemen, and with many ships, and he shall enter into the coun-

* Lowth.

† Rev. iii. 7.

‡ Dan. xi. 40 to the end.

§ Newton.

tries, and shall overflow, and pass over. He shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his hands, even Edom and Moab, and the chief of the children of Ammon." It is remarkable, that while the Turks from the north overran Syria, Palestine, and the other neighboring countries, Edom, Moab, and Ammon escaped, and have never been conquered by any nation; and their inhabitants, the Arabs, to this day, receive an annual tribute from the Ottoman emperors, for the safe passage of their pilgrims and caravans to Mecca. "He," meaning the Turkish emperors, continues the prophet, "shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt, and the Lybians and Ethiopians shall be at his steps." These prophecies have all been literally fulfilled. Egypt, with her immense treasures, Lybia and Ethiopia, embracing the northern parts of Africa, fell under the dominion of the Turks, and so remain to this day.

Events, which are yet future, are foretold in the two following verses; "But tidings out of the east, and out of the north, shall trouble him; therefore he shall go forth with great fury to destroy and utterly to make away many. And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain; yet he shall come to his end, and none

shall help him." Mr. Mede supposes, that these "tidings from the east, and the north, which shall trouble the Turkish emperor, may be the return of Judah and Israel from the countries *east* and *north* of the holy land, as in these countries the greater numbers were dispersed, and remain to this day." The return of the Jews to their own land, is expressly predicted by the prophet Ezekiel;* and to this event, and to the assistance, which shall be given them by the Christian nations east and north of the holy land, this prophecy may refer. Tidings of such assistance from these nations would doubtless trouble the Turkish government, who are in possession of the country, which is to be restored to the Jews.

But other writers on prophecy give the passage a different interpretation. Persia lies to the east, and Russia to the north, of the Turkish dominions. For centuries past, it is well known, that the Turkish emperors have been apprehensive of a junction of these two formidable powers, and have exerted all their policy to prevent it. It is known also, that there is a tradition current among the common people in Turkey, that their empire will one day be overthrown by the Russians; also that a mutual affection and confidence subsist between the Christians of the Greek church, vast numbers of whom are inhabitants of the Turkish empire, and the same denomination in Russia, where this is the estab-

* Chap. xxxix. 5 last verses.

lished religion; and that the former consider the latter, as those "whom ancient prophecies mention, as designed by God for their avengers and deliverers in after ages."* So the Greek church interprets the prophecy under consideration.

On the whole, it appears most probable from the language of this prophecy, that the Persians on the east and the Russians on the north will, at a period not far distant, unite in one grand effort against the Turkish empire to overthrow it; that the Turks will establish their camp and collect all their strength "between the seas of the glorious holy mountain," i.e. in the land of Canaan, between the Mediterranean and Dead Seas, whence they will go forth with great fury against their combined foes, "to destroy, and utterly to make away many." "Yet he," i.e. the Turkish power, "shall come to his end, and none shall help him." This will complete the ruin of the Mahometan power, or the eastern antichrist. The overthrow of the western antichrist, which is also predicted in this chapter, will happen about the same time.

"And at that time," says the prophet in the chapter, which contains our text; that is, at the time when the great events of which we have spoken, shall be passing; when the antichrists of the east and the west shall be falling (for they are to fall,

* See Sir Paul Rycourt's Account of the Greek Church, c. iii. p. 83.

agreeably to the prophecy, nearly at the same time) by the means, which God hath ordained for that purpose; "at *that* time, shall Michael stand up, the great Prince, which standeth for the children of thy people, and there shall be a time of trouble, such as never was, since there was a nation, even to that same time." "And at that time thy people shall be delivered, every one that shall be found written in the book;" that is, Israel, God's chosen heritage, who shall have been preserved till this time a distinct people in all the nations, among which they are dispersed, as entirely so, as if their names were registered in a book, shall now be delivered, collected and established in great peace and prosperity in the holy land. The prophets, and after them our Lord, and his apostle John in the Revelation, all represent the time of the conversion of the Jews, and their return to the holy land, as a time of great trouble.

After these and the contemporary events, which we are led from the prophecies to expect, shall have happened, then will follow, how soon after we know not, the general resurrection of the dead, and the final judgment, to which the following verses undoubtedly refer; "And many of them, that sleep in the dust of the earth (many being here put for all*) shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

* Rom. v. 15.

The Lord Jesus Christ, by his Spirit, having dictated to his holy and beloved prophet the whole series of grand events, which were to happen from the time these prophecies were penned, to the complete establishment of Christ's kingdom on earth, and even to the end of time, directs Daniel to close his sacred records, which would remain obscure, and but partially understood, "till the time of the end," till the events predicted should be actually happening in view of the world. Then many will be running to and fro through the earth, and knowledge will be increased. And as these times will be full of trouble, such as the world at no former period ever witnessed; and also times of increased light and knowledge; both will conspire to purify the souls of good men, who shall have understanding in the times. "Many shall be purified, and made white, and tried, and the wise shall understand; but the wicked shall do wickedly, and shall not understand;" they shall be given up to blindness and obstinacy of heart, because they will persist in their wickedness, against all the light and evidence, which shall surround them, and they shall have nothing to support them under the trials, which shall befall them in that awful period.

Such I conceive to be the meaning of the text. In fixing it, I have consulted the best helps within my reach. I have been thus particular in bringing into view and explaining the prophecies, immediately connected with the text, for the purpose

of ascertaining, as far as practicable, the time, when we are to expect the events, which it predicts. If our interpretation be correct, the events, which are to fulfil this prophecy, are near at hand, or they may be even now passing in view of the present generation. In the sequel of this discourse therefore I propose,

I. To exhibit evidence to shew, that the prophecy in the text has not yet received its ultimate and highest accomplishment, but is probably fulfilling by the events of the present time.

II. To shew what effects we are to expect will follow these events.

III. To apply the subject.

I. I am to exhibit evidence to shew, that the prophecy in the text has not yet received its ultimate and highest accomplishment, but is probably fulfilling by the events of the present time.

Some prophecies, says Lord Bacon, "are not fulfilled punctually, at once, but have a springing and germinant accomplishment throughout many ages, though the height, or fulness of them, may refer to some one age."* Precisely of this character, I conceive, is the prophecy now under consideration. To the period, when the Christian religion was first in-

* Advancement of Learning. Book ii. in English.

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roduced and propagated in the world, the words of this prophecy may be literally applied, "Many ran to and fro through the earth, and knowledge was increased." And "many were purified and made white, and tried," by cruel persecutions. "The wicked" then "did wickedly, and none of the wicked understood" the signs of the times; "but the wise did understand."

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Wonderful was the revolution effected in the world by the introduction of the Christian religion. The preparations made for this event, by the providence of God, corresponded with its magnitude. The Roman empire embraced almost the whole world, and its inhabitants universally spoke the Greek or Roman language. These were the languages of their courts, of their laws, of their priests and learned men, of their worship, and of their books generally. These circumstances, it is easy to conceive, were adapted wonderfully to facilitate the spread of the Gospel. The Jews, in consequence of their frequent captivities, were dispersed extensively among the surrounding nations; and, having carried with them a knowledge of the true God, prepared the way for the conversion of those nations. The Hebrew Scriptures had been translated into the Greek language, and were thus prepared to be dispersed and read in due time among that extensive portion of the heathen nations, to which this language was vernacular.*

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* See Note A.

About this time also the proselytes of *the gate*, as they were called, were greatly multiplied. These were persons from various parts of the world, who had renounced heathenism, acknowledged and worshipped the true God, but had not fully embraced Judaism;* and thus, freed from the prejudices of both, were prepared to receive the new religion, which Christ came to establish. The first Gentile converts to Christianity were chiefly of this class of people. We may add, as another remarkable event preparatory to the spread of the Gospel, that previously to the advent of our Savior, philosophy and the arts were cultivated to a great extent, and advanced to a high degree of perfection. Thus the minds of men were refined and prepared to examine the evidence on which Christianity claimed to be believed; and, through the power of the Holy Ghost, to embrace, defend, and propagate its sublime and heavenly doctrines. The heathen nations moreover had become tired of their religion, and of their idol gods; they had ceased to consult their oracles, and to respect their priests, and sighed for a change.†

These preparations being made by the providence of God, the expected Messiah made his appearance, and set up his kingdom in the world. His disciples, at first few in number and of no reputation or influence among men, soon increased to a multitude. Within less than forty years after the death of Christ,

* See Jennings' Jewish Antiquities, vol. i. p. 131.

† Millar's Hist. of Christianity, vol. i. p. 255.

his gospel was preached, and by great numbers embraced, in all the celebrated cities and countries, and even in the remote provinces and villages, of Asia, Europe, and Africa, comprising the whole of the then known world. The *Sun of Righteousness* darted his genial beams in every direction over the earth. The heralds of the Savior, sent forth, "their sound into all the earth, and their words unto the end of the world."* Before the generation, who were cotemporary with our Lord, had "passed away,† the Gospel was preached throughout the world, (i. e. through all the Roman empire, among gentiles as well as Jews,‡) for a witness unto all nations."

Clement, a fellow laborer with the apostles, asserts,§ that "St. Paul taught the whole world righteousness, having preached both in the east and in the west, and travelled to the utmost bounds of the west." It is believed by many, that he preached the gospel even in Britain. According to Justin Martyr,|| "there was no nation, no sort of men, whether Greeks or barbarians, no country, however rude or unpolished, where prayers and thanksgivings were not presented to the Father and Creator of all things, through the name of the crucified Jesus." Lactantius says,¶ "the Christian law is entertained from the rising of the sun, to the going down of the same, where every sex, age, nation, and country, does

* Rom. x. 18. † Matt. xxiv. 14. 34. ‡ Guise. § Ep. ad Cor. 1 c. v.

|| Dial. cum Trypho, p. 341. ¶ De Justitia, lib. 5. c. 13. p. m. 433.

with one heart and soul worship God." Irenæus and Tertullian bear full testimony to the same facts. The latter,* after enumerating the principal portions of the world, where the gospel had been preached, concludes thus, "In all these places the name of Christ reigns, because he has now come, before whom the gates of all cities are set open, and none shut; before whom doors of brass fly open, and bars of iron are snapt asunder; that is, those hearts, once possessed by the devil, by faith in Christ are set open."

The opening of the Christian era, and the first spread of the Gospel over the world, we may therefore consider as commencing the fulfilment of the prophecy under consideration. At this period "many ran to and fro through the earth, and knowledge was increased. Many were purified, and made white, and tried."

It has received a "germinant accomplishment," to use the words of Lord Bacon, in succeeding ages of the church; particularly during the three first centuries, and when Constantine ordered all the heathen temples to be destroyed, and established Christianity, as the religion of his empire, about the year 331. Also, and especially at the period of the Reformation, and the consequent revival and spread of the true religion, as well as of learning, philosophy, and the useful arts.

* *Adversus Judeos*, cap. 7. p. m. 98.

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But considerations brought into view in the beginning of this discourse, and others of great weight, lead us to conclude that the highest and complete fulfilment of this prophecy is yet future; or perhaps we have entered on the period, in which it is to receive its full and ultimate accomplishment. Judging from the course of events for the last half century, particularly of the last twenty years, we are constrained to believe that God in his providence has been, and is preparing the world for some grand revolution, some wonderful display of his sovereign and almighty power. Such a revolution is plainly foretold by the prophets; and from the language, which they use in describing it, as well as from the preparations, which are making to introduce it, we are left to infer that, though in many points it will resemble, yet it will on the whole far surpass, in magnitude and effect, that which took place at the opening of the Christian era.

Whether the world is again to be reduced to two languages and one grand empire, so far, as shall be necessary to free intercourse and the diffusion of useful knowledge among the various nations of the globe, cannot be foreseen. What God in his providence has once done for the accomplishment of one grand Revolution, he can and may do again, if necessary, to effect another of a similar kind and of greater magnitude. By a more extensive commercial intercourse among the nations; by wars, conquests, and revolutions; by raising up a mod-

ern Alexander, to subjugate a large portion of the world; by an increase and diffusion of knowledge, derived from travellers, and enterprises for discovery; especially by means of Missionaries, who are already scattered in every part of the world, and every day are increasing in number, and exploring some new region; not only learning the languages of the nations, but communicating the knowledge of their own; by all these and other means, which Divine providence may ordain, may not the English and French languages become to the world, what the Latin and Greek languages were before the Christian era? And may not the vast domains of some modern Alexander, become united with the dominions of some other great power, corresponding to the Roman Republic in the days of Alexander, and so the mass of mankind, be once more combined in one grand and universal empire.

As, by their peculiar situation, the Jews were formerly made subservient to the conversion of the Gentiles; so this remarkable people are to be used, according to prophecy, for the same end, at some future period. The conversion of the Jews, and their to return the Holy Land, will accomplish so many prophecies, in so public and signal a manner, as to confute and silence infidelity in every form. The attention of the whole world will be excited to this wonderful display of the mighty power of God, in fulfilling his word; and the effectual influence of his Holy Spirit, converting the nations, and bringing

in "the fulness of the Gentiles,"* will render genuine Christianity universally triumphant.†

But it is time to direct your attention to events of the present day, which remarkably correspond with the prophecy under consideration, and appear to be fulfilling it in its highest ultimate intention. All, who have taken pains to acquaint themselves to any considerable extent with what has been passing in the world, particularly since the commencement of the American Revolution, and who duly consider the existing state of things, and the prospects of still greater changes, than any which have yet taken place, must be constrained to acknowledge, that it is now true, in a degree more remarkable than at any former period of the world, that many are "running to and fro in the earth, and that knowledge is increasing." We now enter an immense field, over which we have time only to cast a rapid glance.

Men of enterprise and intelligence, moving in all directions, by land and sea, prompted by motives of gain, of literary curiosity, of fame; or by the refined and exalted motive of benevolence to the souls of men; are running to and fro, exploring every inhabited spot on the globe; publishing and circulating, in various languages and forms, accounts of their discoveries, and thus adding immensely to the stock of useful knowledge in all its branches. The details,

* Rom. xi. 25.

† Note B.

which would abundantly illustrate and confirm the truth of what we have now asserted, would fill volumes, and will not be expected in a single discourse. We can only point your attention to a few prominent facts out of the multitudes, that crowd upon the mind.

First, as to the American Continent, "many are running to and fro" through this portion of the globe, "and knowledge is increased." The north-western and northeastern coasts of this extensive Continent, the only parts of the seacoast, before unknown, have been minutely surveyed, by skilful navigators, and an acquaintance formed, and commercial intercourse opened with the native tribes bordering upon them. These things have prepared the way for planting a number of English, Russian, and Danish colonies in regions, which, till within a few years, were classed under the head of "*Unknown Lands*." These colonies, formed by Christian and civilized nations, (for different purposes indeed,) are doubtless designed by Providence, as so many *stands*, whence, in due time, will be diffused over those dark regions the light of science and religion. In aid of this desirable event, the interior of North America has been lately explored by enterprising travellers in different directions, from the waters of the Atlantic to the coasts of the Pacific Ocean; so that few portions of it, of any great extent, now remain unknown.*

* Note C.

In like manner, the interior of South America has been extensively traversed by men of science, and a knowledge of the inhabitants, and of the situation and resources of the several countries, acquired. These discoveries, together with the revolutions and changes in government and property, which have happened, and which are still taking place in rapid progression, have already prepared the way, and are opening it still further and wider, for the heralds of the Savior to go forth into every corner of the Continent, where inhabitants are to be found, to proclaim the glad tidings of his Gospel. Multitudes of these heralds, taking up their cross, and putting their lives in their hands, have already spread themselves, in different stations, either among the heathen tribes, or in the frontier and destitute Christian settlements, over a great part of the Continent, from Greenland on the north, to Patagonia on the south.* And multitudes more, we may reasonably hope, will shortly be added to them, when it is considered, that Missionary and Bible Societies are increasing beyond all former example, which of course must increase the means of supporting Missionaries and diffusing religious knowledge; and that the Lord, in a wonderful manner, is inclining the hearts of suitable men to engage in this self-denying service, and providing means for educating them for this purpose.†

From the Western we direct your attention to the Eastern Continent. There too, in a still more re-

* Note D.

† Note E.

markable manner, "Many are running to and fro, and knowledge is increased." We behold scenes of amazing interest on that vast theatre; scenes which are rapidly fulfilling this, as well as other prophecies of Scripture.

It is remarkable, that the doctrine of Mahomet was forged at Mecca, and the supremacy of the Pope established by a grant from Phocas, in the very same year, that is, Anno Dom. 606. Hence it is inferred, that, as the eastern and western antichrists began their reign together, their expected overthrow will happen about the same time; and that time, according to the best interpretation of prophecy, is probably near at hand, even at the door. The overthrow of these gigantic powers, which will shake all nations by their fall, is to be speedily followed, according to prophecy, by the return of the Jews to the Holy Land; and this signal event, by the conversion of the Gentiles; and thus "the kingdoms of this world will become the kingdoms of our Lord, and of his Christ."*

Preparatory to these tremendous and delightful events, and during their progress, as a part of the appropriate means of their accomplishment, "Many will be running to and fro through the earth, and knowledge will be increased." Several of the prophecies, by different events, will be fulfilling at the same time. Accordingly we find that, while the Papal

* Rev. xi. 15.

and Mahometan powers, assailed by wars, which are deluging in blood and desolating one country after another, are tottering to their final fall; and while the instruments, raised up and fitted by Divine providence to destroy these powers, are executing their bloody work, "Many are running to and fro, and knowledge is increased." Voyages and enterprises for discovery by sea and land have been planned and executed to an uncommon extent, and with great success. The islands in every ocean have been visited; the coasts and harbors of every country on the globe have been surveyed. The vast interior regions of Africa, which a few years since were unknown to the civilized and Christian world, have been penetrated, in various directions, by adventurous and intelligent travellers, and are likely soon to be as well known, as other portions of the globe; and establishments are already formed, with prospects of extensive good effects, for diffusing among them a knowledge of the sciences, and of the arts of civilized life.*

In Asia, in ways still more remarkable, "many are running to and fro, and knowledge is increasing." The Asiatic Society† has effected wonders in the acquisition and diffusion of useful knowledge in that populous portion of the world. Travellers of great name and authority have visited some of the princi-

* Note F.

† Founded in 1784, by Sir William Jones, who was its brightest ornament.

pal nations of Asia, and have added largely to the general stock of knowledge.

These discoveries, and the information, which in consequence of them has been acquired, relative to the character, languages, manners, customs, religion, government, and history, of the nations visited, have prepared the way for Missionaries of the cross. These self-denying friends of the Redeemer and of the souls of the heathen, filled with Christian zeal, are flocking in great numbers to this vast field of Missionary labor, which has long been whitening for harvest. From Great Britain, and her colonies, whose Missionary and Bible Societies, literary establishments, and other benevolent, richly endowed, and well directed Associations, have done more for the diffusion of Christian and other useful knowledge, than all the world beside; from Germany, Denmark, Holland, and we are happy now to add, from New England, have gone, and are going forth, a succession of Missionaries, who are spreading themselves in Europe and its islands, in North and South America, in the West Indies, in the islands of the Pacific Ocean, in Africa and its islands, in New Holland, in the thickly peopled islands in the Indian Ocean, in China, in Tartary, in Hindoostan, and in many other parts of Asia.* Many of these

* A full account of these Missionaries, of their labors, sufferings, and success, is given in the reports of the London, Baptist, Edinburgh, United Brethren's, and other Missionary Societies in Great Britain; compendious extracts of which may be found in the *Panoplist and Missionary Magazine*, and other works of the kind in the United States.

Missionaries, with almost incredible industry, perseverance, and success, are engaged in translating the holy Scriptures, into the languages of the most numerous Pagan nations. Thousands, probably millions, of copies of the sacred volume, in these different languages, have already been printed and circulated among people, ignorant of the Gospel.* Many have been the converts of these holy men of God, and among them not a few of the learned and influential men of these heathen nations, who, full of love to the Savior, and zeal for his cause, of thankfulness for the blessings they have received, and concern for the souls of their countrymen, have themselves become successful preachers and Missionaries of the cross.† And what is worthy of particular notice, a seed sown by one of the Apostles of our Lord in the heart of Asia, which has ever since been germinating, secluded from the eye of the Christian world, has been lately visited, and under the nurturing care of wise and faithful servants of Jesus Christ, is likely to prove an eminently fruitful branch of the Christian church, in a region desolate and barren in the fruits of righteousness. I allude to the *Christians of St. Thomas*, or as they are now called, the *Syrian Christians*, in Malayala, a sequestered region of Hindoostan. These Christians,‡

* Note G.

† See "The Star in the East," a Discourse by Rev. Dr. Buchanan, reprinted in Philadelphia by Bradford; and in Boston by Monroe & Francis; a discourse, which should be read by every Christian.

‡ More than 200,000 in number having 55 churches.

whose faith and worship resemble those of the Church of England, and who have among them ancient and authentic copies of the holy Scriptures, profess to have descended in regular succession from converts to the Christian faith, made by St. Thomas, one of the twelve Apostles of our Lord, who it is said here preached the Gospel, and suffered martyrdom.* These Malayan churches are connected with 215 other Christian churches in Mesopotamia and Syria, which are oppressed with difficulties and struggling for existence.† Measures have probably been adopted effectually to relieve these churches, to strengthen the things which remain and are ready to die, and to render them, as from their local and relative situation they may be rendered, subservient to the extensive propagation of the Gospel in the regions around them.

But I must forbear. The subject is vast and inexhaustible. The events of the present day seem to be adapted and designed, by the Providence of God, to prepare the world to receive the Gospel; and at the same time the appropriate means are preparing and in operation to an extent altogether unparalleled for diffusing the knowledge of its blessed truths to every creature under heaven. Thus we see that at the present period, "Many are running to and fro through the earth, and knowledge is increased."

* Note H.

† Panoplist vol. iii. p. 527.

I have time only to glance very briefly over the second branch of discourse, which was,

II. To shew, what effects we are to expect from the events, which have been briefly described. "Many, (says the Prophet,) shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Such are the events we are to look for, whenever the prophecy we have been considering shall be fulfilling. If we look back to the opening of the Christian era, to the time when the Apostles of our Lord first preached the Gospel in the world, we shall perceive with delight its astonishing effects upon the characters and conduct of men. In all, who enjoyed its benign influence, and embraced its divine truths, it produced amiable, holy, and heavenly dispositions. In the humble disciples of Jesus, every quality, which could adorn the human character, was to be found; and great, in the first ages of Christianity, was the multitude, of these children of God, scattered in different parts of the world. Still there were multitudes more, who persisted in doing wickedly, and did not understand the things, which belonged to their peace.

Effects like these, but in magnitude and extent still greater, we are to look for, agreeably to prophecy, at the period of the other grand Revolution in the Christian church, of which we have spoken, and which is yet to come. If such effects begin to exist,

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at the present day, to a remarkable extent, they furnish evidence, that this prophecy is now fulfilling before our eyes.

The terms, "purified, made white, and tried," when used by the Prophet to express these effects, plainly indicate that the period, when "many shall run to and fro through the earth, and knowledge shall be increased," will be a period of great sufferings. And such a period we are forewarned by the Prophet to expect; "And there shall be a time," (and this time is that, in which the prophecy under consideration will be accomplishing,) "and there shall be a time of trouble, such as never was since there was a nation, even to that same time."* How many years this period of trouble will continue we know not. Judging from the present state of the world, we have probably entered upon it. Its darkest part is doubtless yet to come. For we are taught in the prophecies to expect that the world, which now lieth in wickedness, is one day to be punished with most awful judgments of Heaven. "Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners out of it. For the stars of heaven, and the constellations thereof, shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine; and I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the

* Dan. xii. 1.

proud to cease, and will lay low the haughtiness of the terrible." (Isaiah xiii. 9, 10, 11.) Also, Isa. xxvi. two last verses. "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself, as it were for a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

While the Lord shall be thus executing his strange work, in punishing the nations for their wickedness, he will, at the same time, by new and uncommon means, be spreading his word, and the light of his Gospel, and increasing every species of useful knowledge; and will, by the instrumentality of this knowledge and these judgments, purify multitudes of people, who will hereafter be numbered among those, who will be arrayed in white, and will have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.*

Are not effects of the mixed nature, we have now described, every day produced, and coming to our knowledge from every part of the world? While the judgments of God are in the earth, are not some of the inhabitants in every part of the world learning righteousness?† Look at the tragedy, which is now acting on the theatre of Europe, at which the

* Rev. vii. 13, 14.

† Isaiah xxvi. 9.

world is gazing with astonishment; what are its effects? Are not multitudes purified by it, and made white, and tried? Is not God, in this manner, removing those obstacles to the progress of useful knowledge and the pure Gospel of Christ, which for ages have been accumulating in that region, where ignorance and superstition have prevailed to so great an extent among the people, and preparing the way for better times, and a better order of things? Amid these scenes we behold the Christian church remarkably preserved, awake to her true interests, and zealous to advance them; tried by various opposition, yet purified and made white by her sufferings; rising in glory, increasing daily in numbers, and extending her influence rapidly over the world. Thus the wrath of man is made to praise God, good is educated out of evil, order out of confusion. The church, during this dismal period, will resemble Israel in the land of Goshen, at the time when the darkness, which was felt, brooded over the Egyptians; her members will have light in, all their dwellings, be shielded from the destroying angel under the wing of the Almighty. While the wicked, who will obstinately persist in doing wickedly, and who will not understand the prophecies, nor observe the signs of the times, nor regard the judgments of Heaven, will resemble the Egyptians, when under judicial darkness; the things, which belong to their peace, will be hidden from their eyes; they will be left to fill up the measure of their sins, and to ripen for some signal overthrow. "For, behold, the day

cometh, that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root, nor branch. But unto you, that fear my name, shall the Sun of righteousness arise with healing in his wings.*

Such, as we have now exhibited, is the evidence, that the prophecy in the text has not yet received its highest and ultimate accomplishment, but is now receiving it in the events of the present time; and such are some of the effects, which we may expect to follow these events. The application of the subject remains.

The period of the world, in which we have our probationary existence, is an eventful period. The aspect of the times is portentous in an uncommon degree. Changes and revolutions, which affect not only the peace and prosperity, but the existence of nations, are continually announced to the public. Indeed we may *now* say, what was said more than twelve years ago, and with still more evidence to support its truth, than then existed, that, "Wonder has succeeded wonder for so long a period, and in such regular succession, that wonders have now become the ordinary course of events."†

* Malachi iv. 1, 2.

† Dr. Dwight's Sermon on 4th of July, 1798.

My design in selecting the text, and my single object in the preceding discourse, has been to awaken the attention of my audience in general, and particularly that of the religious Society now assembled, to the "signs of the times." If this object have been in any degree attained, by the facts and observations now presented before you, we shall the more readily perceive, what are our appropriate duties, and be more easily persuaded to discharge them.

If there be any reasonable foundation to believe, that the representation, we have given of the present state of the world is correct, it is surely high time for us to awake out of sleep, to fix our eyes on the great events, which are passing before us; to compare them attentively with the predictions of the inspired prophets, and then to act wisely for ourselves, for our families, for the church of God, for our country, and for our fellow men in general. The course, which wisdom dictates to us with reference to these several objects, is obvious. Our first care should be for ourselves, that our own peace be made with God; knowing that there is no safety in perilous, nor indeed in any times, but in his friendship and protection. Our next care should be for our families, which are a part of ourselves, that they be dilligently and faithfully instructed and governed, and so far, as depends on us, prepared to meet and endure the trials, which await them. No pious parent, who loves his offspring, and discerns the aspect of the times, will be satisfied without doing all he can,

to secure their salvation. After that we should be concerned for the church, the ark of God, in which all its true members will be safe, during this stormy period of the world. Her interests should be dear to us. For her prosperity we should continually pray. "For Zion's sake, we should not hold our peace, and for Jerusalem's sake, we should not rest, till the righteousness thereof go forth as brightness, and the salvation thereof, as a lamp that burneth."

While we perceive a deluge of troubles about to overwhelm the world, we should lift up our warning voice, and do what we can to persuade all, over whom we have influence, to enter into the ark, that they may be safe. Love to that country also, which our offspring after us are to inhabit, with such scenes of trouble in prospect, should excite in us deep solicitude, and prompt our fervent prayers for its reformation, its safety, and prosperity. We should feel a tender sympathy for a suffering world, and pray that the righteous God would in mercy cut short these days of his vengeance, and hasten the period of the Redeemer's universal reign, when his will shall be done on earth, as it is done in heaven.

These duties wisdom prescribes to us all; and the peculiar aspect of the times, and the prospect before us, imperiously demand our attentive performance of them. The friends of the Redeemer, we have reason to expect, will discern these prophetic signs of the times, and be prompted by them to vigorous exertions in his cause; but the eyes of his

enemies will be closed. "The wicked shall do wickedly, and shall not understand." Infidels, and those, who harmonize with infidels in sentiment and practice, will not perceive, what God is doing in the earth. While he is using them, as instruments in his hand, to accomplish his prophecies; intent on their own purposes, they will think they are prospered. "Whom God wills to destroy, he first permits to be infatuated." The Apostle has given us warning that there will come in the last days *scoffers*, walking after their own lusts, and saying, where is the promise of his coming? For, since the fathers fell asleep, all things continue, as they were from the beginning of the creation."* If such characters should appear, and such language be heard, in these times, which bear so many marks of the "*last days*," we shall not be surprised.

To the Christian Society now assembled, to pay their annual and united homage to God in his sanctuary, I now turn my address.

Fathers and Brethren. "The Society for propagating the Gospel among the Indians and others in North America," is the first Institution of the kind established in America, and yet it is but of recent origin. It has been in operation but twenty three years. During this period, we have the satisfaction to believe that its exertions have been extensively

* 2 Peter iii. 3, 4.

useful, not only to the few remains of Indian tribes, still among us, but more especially to the destitute inhabitants of the eastern division of this Commonwealth, to which its attention has been hitherto principally directed.*

The grand design of this Society is sufficiently expressed by its name. This design, its members have endeavored, according to their means, to accomplish, by supporting Missionaries, aiding the settlement of Ministers, patronizing Schools, and distributing the holy Scriptures, and useful books of various kinds, in places where such aid seemed peculiarly important. The funds of the Society, aided by liberal grants from the Legislature, for a course of years, and other donations of large amount, which delicacy forbids me more particularly to specify, have enabled the Society to do much in these ways, for the religious improvement of a large and very useful body of our necessitous fellow citizens. For a few of the last years, the Society has directed its attention, and a portion of its funds, to the destitute in several of the neighboring states.† The field of usefulness is every day extending; and, were the funds of the Society much larger than they are, they could be employed to great advantage in meliorating the condition, and promoting the salvation, of the ignorant and suffering part of our fellow men.

* For a particular historical account of the origin, proceedings, and present state, of this Society, see Appendix.

† To Rhode Island, Vermont, New York, and Canada.

Since the establishment of this Society, many others have been instituted for like purposes, in this, and in most of the other states; and yet there is ample scope for all their exertions, and for the employment of all their means. The increase of these Institutions, the liberality with which they are supported, and the zeal with which their pious and benevolent objects are pursued, and the success with which their labors are rewarded, augur well to our country, and to the cause of our Redeemer. Let the members of this parent Society, which has led the way in these benevolent and most useful establishments, be animated with increasing zeal in their labors of love to the souls of their fellow men, and still maintain the rank they sustain, and be an example in Christian zeal and fidelity, to other similar Institutions. Let love to God, and love to men, prompt and govern all our measures and exertions; so shall we manifest that we are among the "wise, who understand," secure the liberal patronage of the friends of the Redeemer, and best accomplish the grand object of our Institution.

Particularly let the peculiar and serious aspect of the times, and the wonderful means, which are in operation in all parts of the world, to effect the same glorious object, which we have in view, inspire us with corresponding ardor to be co-workers with our fellow Christians, and with God, in alleviating the miseries, which have already come, and are fast thick-

ening, upon our guilty world, and which are preparing the way for the millennial peace.

To our efforts let us join our prayers and say, "Arise, Oh Lord, let thy work appear before thy servants, and let the whole earth be filled with thy glory." Let the united prayers of the multitudes of thy saints on earth come up before thee, as incense, that the great voices may soon be heard in heaven, saying, "Alleluia, for the Lord God omnipotent reigneth." "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever, Amen."

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Note A. p. 18.

ABOUT two hundred and seventy years before the birth of Christ, the Hebrew Scriptures were translated into the Greek language, and deposited in the famous Alexandrian Library, by Ptolemy Philadelphus, one of the kings of Egypt.* Here they remained neglected, till the time of our Savior. At this period this version was rescued from obscurity, and brought into use among all who spoke the Greek language, heathens as well as Jews. Our Savior and his Apostles all quoted this version, as did the primitive fathers. All the Greek churches used it, and the bible of the Latin churches, was a translation of it. The converted nations had the Scriptures translated into their language from this version, as the Illyrian, the Gothic, the Arabic, the Ethiopic, the Armenian, and the Syriac.

It is remarkable, that at the time when the Septuagint translation of the Scriptures was made, God had brought under the dominion of the Greeks, by the instrumentality of Alexander the Great, all the eastern nations of the world; and that they continued members of the Grecian Empire, at the time of our Savior, and during the period of the first propagation of the Gospel. "In this manner did God remarkably prepare the way for the preaching of the Gospel, which was then approaching, and facilitate the union of so many nations of different languages and manners into one society, and the same worship and doctrines, by the instrumentality of the purest, most copious, and correct language in the world, and which became common to all the countries, which were conquered by Alexander."†

Note B. p. 19.

THE late movements among the Jews, particularly the convocation of the Grand Sanhedrim‡ at Paris by Bonaparte, (July

* Various fabulous and contradictory accounts of this translation have been given by *Aristeas*, and other authors. Those who wish to see a full and satisfactory view of this whole subject, may consult *Prideaux's* Connections of the Old and New Testament, part ii. chap. i. p. 28—64.

† Rollin's Ancient History, vol. vi. p. 79. Etheridge's edition.

‡ This Assembly consisted of 111 members.

15th, 1806,) may be considered as distant indications that the period of their dispersion is drawing to a close, and that a way is preparing for their return to the holy land. In remarking on this extraordinary assembly and its designs, it has been said, "The Deputies from the Dutch Jews and those from Frankfort on the Main, have been admitted into the Sanhedrim of France and Italy, and have declared their determination to adhere to its decisions. It will doubtless be the policy of Bonaparte, to attach to his person and government, the whole body of this dispersed, and enterprising people, and to avail himself of their services in promoting his ambitious views. The ready entrance, which they obtain into every country of Europe, makes them peculiarly fit instruments for his purposes."* What effects are to follow from this meeting of the Grand Sanhedrim, and in what ways it may tend to effect the return of this scattered people to the country of their ancestors, cannot be foreseen.

This extraordinary people, by a standing miracle, have been preserved for nearly 1800 years, distinct from all the nations among which they have been dispersed. By means of their holy scriptures they have maintained a general uniformity in their religious faith, and a knowledge of their original language, in which they can readily converse, and maintain intercourse with each other. The meeting and transactions of this Grand Assembly may therefore be intended by Divine Providence, (though the Emperor of France, who convoked it, doubtless had quite different objects in view,) to give rise to a more intimate and extensive connexion and correspondence between the scattered remains of the tribes of Israel, wherever they are found, and to lay plans for combining their pecuniary means, and their influence in effecting, in due time, not merely the ambitious views of an earthly monarch, but the purposes of Heaven, and the object of the desire and expectation of this people, viz. a return to the holy land. The following extracts from the work alluded to, give countenance to these conjectures.

The learned and eloquent President of this Sanhedrim, in an address to the Commissioners of the Emperor, has the following sentence. "Methinks I see the muse holding her immortal *burin*, and tracing on her adamant table, amidst so many deeds, which make this reign so conspicuous, that which the hero of the age has done to destroy utterly the barrier raised between nations, and the scattered remains of the most ancient people." This expression marks the extent of the views of this Assembly.

In a communication of the Emperor to the Sanhedrim are the following passages, from which some of his views may be collected, that have a bearing on the subject in question.

* Christian Observer, vol vi. p. 405.
† Abraham Furtado, of Bourdeaux.

"In return for his gracious protection, His Majesty requires a religious pledge for the strict adherence to the principles contained in your answers. This assembly, constituted as it is now, could not of itself give such a security. Its answers, converted into decisions by another assembly, of a nature still more dignified and more religious, must find a place near the Talmud, and thus acquire, in the eyes of the Jews of *all countries and of all ages*, the greatest possible authority. It is also the only means left to you to meet the *graud and generous views* of His Majesty, and to impart, *to all of your persuasion*, the blessings of this new era.

"The purity of your law has, no doubt, been altered by the croud of commentators, and the diversity of their opinions must have thrown doubts in the minds of those who read them. It will be then a most important service, conferred on the *whole Jewish community*, to fix their belief on those points which have been submitted to you. To find, in the history of Israel, an assembly capable of attaining the object now in view, we must go back to the Great Sanhedrim, and it is the Great Sanhedrim, which His Majesty this day intends to convene. This senate, destroyed together with the temple, *will rise again* to enlighten the people it formerly governed: although dispersed *throughout the whole world*, it will bring back the Jews to the true meaning of the law, by giving interpretations, which shall set aside the corrupted glosses of commentators; it will teach them to love and to defend the country they inhabit; it will convince them that the land, where, for the first time since their dispersion, they have been able to raise their voice, is entitled to all those sentiments, which rendered their ancient country so dear to them.

"Lastly, the Great Sanhedrim, according to ancient custom, will be composed of seventy members, exclusive of the President. The duties of the Great Sanhedrim shall be to convert into religious doctrines the answers already given by this assembly, and likewise, those which may result from the continuance of your sittings.

"For you will observe, Gentlemen, your mission is not fulfilled; it will last as long as that of the Great Sanhedrim, which will only ratify your answers and give them a greater weight; His Majesty is, besides, too well satisfied with your zeal and with the purity of your intentions, to dissolve this assembly before the accomplishment of the great work in which you are called to assist.

"In the first instance it is fit that you should name by ballot a committee of nine members to prepare, with us, the groundwork of our future discussions, and of the decisions of the Sanhedrim. You will observe that the Portuguese, German, and Italian Jews, are equally represented in this committee. We also invite you to acquaint the *several Synagogues of Europe* of the meeting of the Great Sanhedrim without delay, that they may

send deputies able to give to government additional information, and worthy of communicating with you."

The Sanhedrim, in reply to the Emperor's communication, say, that "his Majesty the Emperor, in allowing the formation of a *Great Sanhedrim*, has anticipated the wishes and the wants of *all those*, who profess the religion of Moscs, *in Europe, &c.*" They direct "That a proclamation shall be addressed by this Assembly to all the Synagogues of the French Empire, of Italy, and of *Europe*, to acquaint them, that on the 20th of October next, (1806,) the GREAT SANHEDRIM will open in Paris, under the protection, and by the special permission of his Majesty."

In the address of the Israelites of Frankfort on the Main, to the Grand Sanhedrim, are the following expressions indicative of their views.

"May the glorious example of France extend *beyond the limits of its Empire!* May the humanity of its sovereign gain ground *over the whole earth*, and produce a noble sentiment of emulation, by which we shall be admitted to share the happiness of our brethren, instead of a barren sentiment of admiration! May the *Rulers of mankind* lend an attentive ear to the mournful voice of an insulted nation! O Divine Goodness! deign to cast a look of mercy on a people formerly the object of thy complacency? Inspire the *masters of the world!* Move their *hearts in favor Israel!*"

The President, in his reply, echoes these sentiments in the following language.

"The impulse given by France, the influence of its opinions on the European continent, indulge a hope that many states will be proud to follow its example.

"The time will come when people shall no longer give vent to those odious and ridiculous passions which were gratified by our humiliation.

"The career of esteem and of consideration is open for us; let us enter it with a bold step; let us divest ourselves of the rust of prejudices. . . Thus shall we conquer the prejudices of others."

In 1809, a society was formed in London for the express purpose of promoting the conversion of the Jews to Christianity. They commenced their active labors in March, of this year. From their report in November following, it appears that their benevolent efforts are likely to be extensively useful. A chapel has been opened for Rev. Mr. Frey, who preaches sabbath evenings, to a crowded audience, many of them Jews. Their free school, not confined however to Jews, contains upwards of 300 children. One of the principal Jews in the kingdom, has lately been baptized, and made vice president of the society. A learned Rabbi lately from *Palestine*, has embraced the Christian faith, and is placed under able instruction, in hope that he

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may become a minister of the gospel, in due time among his brethren in his native country.*

From the foregoing, the reader will perceive, that the first steps, in Divine Providence, toward a return of the Jews to the Holy Land, are probably already taken, in the events now brought into view. The *Grand Sanhedrim*, of Europe,† composed of representatives from every community in this quarter of the world, under the protection and direction of the Emperor of France, may, it is conceived, at no great distance of time, attach to itself, and bring under its influence and control, all the scattered remains of this people throughout the globe. Such a course of events, with the concurring efforts to convert them to the faith of the Gospel, it is easy to perceive, prepares the way, and very naturally leads on to their return agreeably to prophecy, to the land of their fathers.

"Therefore thus saith the Lord God; now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name. After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them from out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God."‡

Note C. p. 20.

THE Russians were the first to survey the North West coast of America. After them, Cook, Meares, Dixon, Vancouver, La Perouse, and many other able navigators, American as well as European, have almost perfected our knowledge of this coast. Mr. Hearne, in 1769, to 1772, and Mr. McKenzie, in 1789, proceeding from the English settlements at Hudson's Bay in different courses to the N. W. visited the Frozen Ocean. In 1792, 1798, the latter gentleman had the honor of being the first European, who visited the Pacific Ocean, by an inland journey from the English settlements above named. Captains Clarke and Lew-

* Christian Observer, vol. viii. p. 739.

† Europe contains probably one half the whole number of Jews on the globe; and these embrace almost the whole of the learning and talents of the nation. More than 13,000 Jews inhabit the single city of Prague.

‡ Ezekiel xxxix. 25, to the end.

is, under the auspices of our own government, have since visited this Ocean in another direction. And I am informed, that a little colony is already on the way, partly by land across the continent, but principally by water, with a view to plant themselves on the waters of the Pacific Ocean, at the mouth of Columbia river. The Russians have a settlement on this coast further North, which, according to *Hassel*, consists of about 800 souls.* In Greenland, the Danish government have a colony of 6,100 souls. The British colonies are spreading their settlements around Hudson Bay, on the Labrador coast, (of which country Mr. Cartwright has published an interesting description,) and in Upper Canada. The enterprising inhabitants of the United States are already in companies passing the Mississippi, and planting themselves in the newly acquired territory of Louisiana. Journeys from the Atlantic states, to the Pacific Ocean, will probably soon become as common, and excite as little public attention, as a voyage round the world.

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Note D. p. 21.

IN Greenland the United Brethren, or Moravians, and the Danes, support missionaries, at *Lichtenau*, *Newherrnhut*, and *Lichtenfels*; the former place is surrounded by heathen inhabitants, among whom the missionaries are laboring with zeal and success. But the inhabitants around the other two settlements, consist chiefly of persons baptized by the Brethren, and educated in Christian principles. Those, who do not belong to the Brethren's church, have all been baptized by the Danish missionaries, so that NO TRACE OF PAGANISM IS NOW LEFT IN THAT NEIGHBORHOOD.†

In Labrador the Moravians have missionaries stationed at *Okkak*, *Nain*, and *Hopedale*. In this cold and dreary region, among the poor Esquimaux, these intrepid soldiers of Jesus Christ, are pursuing their labors with increasing "joy and thankfulness." One of their reports‡ states, that the poor Indians, "were remarkably diligent in their attendance upon Divine worship; and seemed to take great delight in every opportunity afforded them to hear the gospel." These missionaries had established schools for the instruction of young men, which are represented as in a flourishing state.

This exemplary sect of Christians, the United Brethren, have missionaries established also at Fairfield, in Upper Canada; among the Chippeway Indians, on the *Tonquakamick*; at Petquoting, on the river of the Hurons; at Goshen, and among

* *Hassel's Tables*, 1809.

† See the 38th No. of the periodical accounts of the Brethren. 1804.

‡ See No. 39.

the Delaware Indians, on the Wabash;* in Surinam, South America, at Paramaribo, Bombay, and Hoop, on the Corentyn; also, in the Danish West India Islands of St. Thomas, St. Croix, and St. Jan. In these islands they have five settlements, in which the number of Negroes in their congregations amounted, in 1807, to 10,557. In 1805, 207 adult negroes were added to these churches by baptism.† To Demerara, Monte Video, Buenos Ayres, and other stations in South America, and in several of the West India Islands, missionaries have been sent from England; and a number also into Nova Scotia, Newfoundland, and the other British colonies north of the United States. Add to these, the various religious associations in the United States support missionaries among the Cherokee Indians in Tennessee; the Wyandots, at Sandusky, on Lake Erie; the Oneidas, and the remains of the Stockbridge tribe in New York; the Marshpee and Vineyard Indians in Massachusetts, and the Narragansetts, at Charlestown, Rhode Island. And beside these are supported a great number of temporary and stationary missionaries, along the extensive frontier of the United States, and in the destitute parts of their interior settlements.

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Note E. p. 21.

WITHOUT pretending to a precise knowledge on the subject, we reckon within the limits of the United States, at least *thirty* Missionary Societies of different descriptions and denominations of Christians; and *fifteen* Bible Societies; the latter, all instituted within the last three years, and three fourths of them within the last year.

Theological Institutions have been established at New York, (1805,) by the Associate Reformed Church; the stated number of students from about 10 to 15. Also at Andover, in Massachusetts, (1808,) the whole number of students since admitted, between *sixty* and *seventy*.‡ And at New Brunswick, New Jersey, (1810,) by the Dutch Reformed Church, which is just commencing its operations. The General Assembly of the Presbyterian Church,

* This tribe, within a few years, has been visited by a Delegation from the Stockbridge Indians, (who are under the care of Rev. Mr. Sergeant) at the head of which is Captain Hendrick, with a view to introduce among them the Christian religion, and the useful arts. This mission has been patronised, and, in part supported, by *The Society for propagating the Gospel among the Indians, &c.* A school was to be established here, and a master of the Stockbridge tribe was engaged, and went on with the Delegation, to keep it. See Appendix.

† See No. 46, of their Periodical Accounts.

‡ Four of these, viz. Messrs. Adoniram Judson, Samuel Newell, Samuel Nott, and Samuel J. Mills, have already devoted themselves to missionary labors in foreign countries, and two others are destined to a mission in the interior of Georgia, and are on their way thither.

at their meeting in May last, resolved on founding a similar institution somewhere within their bounds, and are collecting the necessary funds for the purpose. Besides these, there are funds to a considerable amount attached to the Colleges at Cambridge and Princeton, and to the Academies at Exeter, (N. H.) and Andover, (Mass.) for the support of theological students.

Institutions of this kind, and particularly for the purpose of educating missionaries, are established at Gosport in England, where in 1807, there were *thirteen* students; also at Hoxton, England, and at Berlin, in Prussia, where in 1805, were *five* students.

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Note F. p. 23.

AMONG other establishments alluded to, which have in view the benefit of the inhabitants of this benighted quarter of the world, I have pleasure in mentioning, particularly, "THE AFRICAN INSTITUTION," to which the abolition of the slave trade gave rise, and which was formed in London in April, 1807. Its members in point of rank, talents, wealth, and good influence, are among the first characters in England.

The objects of this noble institution, and the means of effecting them, will be best learned, by the following extracts from their *Rules and Regulations*.

"Resolved, 1. That this Meeting is deeply impressed with a sense of the enormous wrongs which the natives of Africa have suffered in their intercourse with Europe; and from a desire to repair those wrongs, as well as from general feelings of benevolence, is anxious to adopt such measures as are best calculated to promote their civilization and happiness.

2. "That the approaching cessation of the Slave Trade hitherto carried on by Great Britain, America, and Denmark, will, in a considerable degree, remove the barrier which has so long obstructed the natural course of social improvement in Africa; and that the way will be thereby opened for introducing the comforts and arts of a more civilized state of society.

3. "That the happiest effects may be reasonably anticipated from diffusing useful knowledge, and exciting industry among the inhabitants of Africa, and from obtaining and circulating throughout this country more ample and authentic information concerning the agricultural and commercial faculties of that vast continent.

4. "That the present period is eminently fitted for prosecuting these benevolent designs; since the suspension, during the war, of that large share of the Slave Trade, which has commonly been carried on by France, Spain, and Holland, will, when combined with the effect of the Abolition Laws of Great Britain, America, and Denmark, produce nearly the entire cessation of that traffic along a line of coast extending between two and three

thousand miles in length, and thereby afford a peculiarly favorable opportunity for giving a new direction to the industry and commerce of Africa.

"To prevent misconception concerning the views and measures of the African Institution, it may be proper in the first instance to declare, that it is the Society's fixed determination not to undertake any religious mission, and not to engage in commercial speculations. The Society is aware that there already exist several most respectable Institutions formed for the diffusion of Christianity, and means not to encroach on their province. It may also be proper to premise, that it will naturally become the duty and care of the Society, to watch over the execution of the laws, recently enacted in this and other countries, for abolishing the African Slave Trade; to endeavor to prevent the infraction of those laws; and from time to time to suggest any means by which they may be rendered more effectual to their objects; and likewise to endeavor, by communicating information, and by other appropriate methods, to promote the Abolition of the African Slave Trade by Foreign powers.

"The means which it is proposed to employ for the purpose of promoting civilization and improvement in Africa are of the following kind.

1. "To collect and diffuse, throughout this country, accurate information respecting the natural productions of Africa, and, in general, respecting the agricultural and commercial capacities of the African Continent, and the intellectual, moral, and political condition of its inhabitants.

2. "To promote the instruction of the Africans in letters and in useful knowledge, and to cultivate a friendly connexion with the natives of that Continent.

3. "To endeavor to enlighten the minds of the Africans with respect to their true interests; and to diffuse information amongst them respecting the means whereby they may improve the present opportunity of substituting a beneficial commerce in place of the Slave Trade.

4. "To introduce amongst them such of the improvements and useful arts of Europe as are suited to their condition.

5. "To promote the cultivation of the African soil, not only by exciting and directing the industry of the natives, but by furnishing, where it may appear advantageous to do so, useful seeds and plants, and implements of husbandry.

6. "To introduce amongst the inhabitants beneficial medical discoveries.

7. "To obtain a knowledge of the principal languages of Africa, and, as has already been found to be practicable, to reduce them to writing, with a view to facilitate the diffusion of information among the natives of that country.

8. "To employ suitable agents and to establish correspondences as shall appear advisable, and to encourage and reward

individual enterprise and exertion in promoting any of the purposes of the institution."

The subscriptions to this institution have been very liberal,* and the prospect of success encouraging. The aid of the United States, through the Secretary of the Association has been solicited in a correspondence with the President of the Society for promoting the Abolition of Slavery in the United States, and with other American gentlemen of respectability. In one of his letters he states the strong reasons, which exist, to induce the American government and the American public, actively to co-operate in accomplishing the plans of this Institution.

"The success," he says, "of any endeavors for the civilization of Africa, must depend on the degree in which the continuance of the Slave Trade on that coast can be prevented. Much has been done by the legislative enactments of Great Britain and America. Your Congress however, do not seem to have been aware of the subtle evasions, which men, practised in this trade of blood, would have recourse to, in the prosecution of their nefarious practices. Accordingly, it appears, that American ships, using the Swedish, Spanish, and Portuguese flags, and some even sailing under their own, have appeared in the African seas, for the purpose of procuring slaves, to carry to the colonies of Spain, Portugal, &c. What is wanted in order to destroy this system is, in the first place, an act of Congress, rendering it highly penal in any American citizen, to be engaged in this trade, either as a capitalist, or as an agent, under any flag, or under any circumstances. But above all, a contract or agreement between Great Britain and America, that the cruisers of both nations shall be empowered indiscriminately, and mutually to enforce their Abolition laws. At present, the American laws prohibiting the foreign Slave Trade, are a dead letter, because they have no cruisers on the coast of Africa, or in the tropical latitudes, to carry them into effect. If once, however, it were understood, that these piratical violators of the laws of their own country, as well as of the dearest rights of humanity, were obnoxious to seizure by British cruisers, and to subsequent condemnation, much more would be done in a few months to remove the grand obstacle, to the improvement of Africa, than could otherwise be effected in a series of years. On this subject the gentlemen abovementioned have been strongly solicited to use their influence to produce a willingness, on the part of the government of the United States, to accede to such an agreement, to which I am persuaded there would be no objection on this side of the water; and from which many happy effects, not only to Africa, but to ourselves also, might be anticipated. The co-operation of the two countries, in one common purpose of benevolence would serve, it might be hoped, to draw more closely the bond of union between them, and would unquestionably

* The first year they amounted to 2976l. 2s. 6d. sterling.

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strengthen in the minds of all benevolent men, the existing motives for desiring a perfect amity to be perpetuated between them."

It is hoped that the American government and people are not wanting in a disposition to lend their legislative aid and private influence, to the accomplishment of an object, which, when understood in all its contemplated consequences, cannot fail to excite the warmest approbation, and even admiration, of every humane, upright, and liberal mind.

Note G. p. 25.

WE have received from Rev. Dr. Carey, an authentic account of the state of the translations, and printing the Bible, in Nov. 1809, as follows.

State of Printing and Translating the Bible, November 9, 1809.

	Translated to		Printed to	
	<i>N. Test.</i>	<i>O. Testament.</i>	<i>N. Testament.</i>	<i>O. Testament.</i>
Sungskrit,	The whole	Ch. vii.*	The whole	Exodus xxx.
Benglee,	Ditto	The whole	Ditto	Ditto
Orissa,	Ditto	Job to Jer.	Ditto	Job to Isa. viii.
Hindoostanee,	Ditto	Job to Mal.	Rom. xii.	Not begun
Mahratta,	Ditto	Job to Prov.	John's Gospel	Ditto
Seek,	Ditto	Genesis	Isheet compos'd	Ditto
Chinese,	Ephesians	Not begun	Mat. xii.	Ditto
Guzeratee,	Acts	Ditto	Not begun	Ditto
Telinga,	The whole	Gen. to Job	Ditto	Ditto
Kernata,	Ditto	Genesis	Ditto	Ditto
Burman,	Uncertain	Not begun	Ditto	Ditto
(1) Persian,	Ditto	Ditto	Matthew	Ditto
(2) Malay,	The whole	The whole	The whole	Whole Am. 1758
(3) Tamul,	Ditto	Ditto	Ditto	Ditto
(4) Malayala,	Acts	Not begun	Not begun	Not begun
(9) Cinglaese,	Uncertain	Uncertain	The Gospels	Uncertain.

WILLIAM CAREY.

For a particular account of these translations, the reader is referred to the Panoplist, and Missionary Magazine, for June, 1810. p. 36.

To the above information we add, that the New Testament has been translated and printed in the *Turkish* language, by Mr. Brunton, a missionary from the Edinburgh Missionary Society in Tartary, and thus prepared to be distributed and read

* The copy is imperfect here.

(1) By Rev. G. Murtyn and N. Sabat. (2) Printed by the Dutch Government, 1755. (3) By the Missionaries on the Coast. (4) By the Syrian bishop. (5) Uncertain. All the other translations are in our hands. May the Lord enable us to finish them.

throughout the Turkish Empire, which contains more than 24,000,000 of souls. The Bible has long since been translated into the *Arabic* language, which is spoken not only in Arabia, but has been extended by means of the Mahometans, through the eastern, and over a large part of the northern and western coast of Africa. Missionaries and others acquainted with this language, might preach the gospel, and spread other useful knowledge, in almost every part of Africa.

"The Susoo language is spoken very generally on the coast of Africa, for about 150 miles to the northward of Sierra Leone. It is understood by the greater part of the Foulah and Mandingo nations; and is the vernacular tongue of the country of Jalonkadoo, a large kingdom, in the mountains, from which the Niger is said to take its rise."* A grammar and vocabulary of this language have already been made by Mr. Brunton, and some Susoo tracts have been printed. These may prepare the way for a translation of the Scriptures into this language.

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Note H. p. 26.

THE Portuguese, who visited Malabar, in the East Indies, in the seventeenth century, inform us, "That from ancient monuments, writings, and constant tradition, which the Christians they found in these parts preserved, they learned that St. Thomas came first to Socotra, an island in the Arabian sea, and thence to Cranganor, where having converted many, he travelled further to the East, and preached the gospel with good success, and returned to the kingdom of Coromandel, where at Malipur the metropolis, near to the mouth of the Ganges, in the gulf of Bengal, he began to erect a place for divine worship, till he was prohibited by the priests, and the prince of the country. But upon convictions by several miracles, the work went on. The prince himself embraced the Christian faith, and his example was followed by great numbers of his friends and subjects. The *Brachmans* fearing this would spoil their trade, and extirpate the religion of their country, pursued the Apostle to a tomb, whither he used to retire for his devotions: while he was at prayer, they load him with darts and stones, and one of them ran him through with a lance. His disciples took up his body, and buried it in the church he had lately built, which was afterward improved into a fabric of great magnificence." From these early converts to the Christian faith, "there is said to have been a continued succession of those called *Christians of St. Thomas* in those parts, unto this day. The Portuguese found them in great

* Religious Monitor, vol. vi. p. 43.

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numbers, at their first arrival in several places, no less than *fifteen, or sixteen thousand families.*"*

In 1806, the Rev. Dr. Kerr, senior chaplain of Fort St. George, and Rev. Dr. Buchanan, Principal of the college of Fort William, the former by desire of the governor of Madras, the latter by appointment of the government of Bengal, visited these Christians, and inquired extensively into their history and present state. Their very interesting reports, may be seen at large in the Panoplist for April, 1808. vol. iii. p. 518, to 532.

One of these gentlemen, in a letter to his friend in England, after giving an account of his visit to the celebrated Hindoo Temple, at Juggernaut, "which appears, (he says,) to be the chief seat of Moloch in the whole earth, and the centre of his dominions in the present age;"† thus describes, in contrast, the scene presented by the Christian churches of Tanjore. "Here

* Millar's History of the propagation of Christianity, vol. i. p. 296. who quotes, as his authorities, Maffei, Hist. rerum Indicarum lib. 2. p. 85—88. Osorius de rebus Emanuelis, lib. 3. p. 119. and Dr. Cave's Lives of the Apostles.

† Since preparing this note, the following more full description, probably from the same pen, of the awful "moral darkness," in which the Hindoos are involved, has fallen under my notice. In hope that it may add to the motives of Christians, to promote the spread of the blessed gospel in this benighted region, it is here subjoined.

"I have indeed (he says) seen that darkness; but it is not easy to describe it. No man can know what it is, who has not seen it. It is no less dreadful, than when the Israelites beheld at a distance, the thick darkness of Egypt from their dwelling in Goshen, where there was light. I have been, in what the Scriptures call 'the chambers of imagery,' Ezek. viii. 12; and have witnessed the enormity of the pagan idolatry in all its turpitude and blood. I can now better understand those words of the Scriptures, 'the dark places of the earth are full of the habitations of cruelty. Ps. lxxiv. 20. I have seen the libations of human blood, offered to the Moloch of the Heathen World; and an assembly, not of two thousand only, which may constitute your number, but of two hundred thousand, falling prostrate at the sight before the idol, and raising acclamations to his name.

"But the particulars of these scenes cannot be rehearsed before a Christian assembly; as indeed the Scriptures themselves intimate to us, Eph. v. 12. I only wish the Great Council of our nation could behold this darkness; then there would be no dissentient voice, as to the duty of diffusing light. It may suffice to observe, that the predominant characters of idolatry are the same, which the Scriptures describe; cruelty and lasciviousness! blood and impurity! I may further notice, that the fountain head of this superstition in India, is the temple of JUGGERNAUT. That temple is to the Hindoos, what Mecca is to the Mahometans; it is the sacred spot of their superstition.

"It will give you satisfaction to hear that the Gospels have been recently translated into the language of Juggernaut. The Christian world is indebted to the labors of the missionaries of the Baptist Society in India, for this important service."‡

‡ See Rev. Dr. Buchanan's Sermon before the Society of Missions to Africa, and the East. June, 1810

there is becoming dress, humane affections, and rational discourse! Here the feeble-minded Hindoo, exhibits the Christian virtues, in a vigor which greatly surprised me! Here Christ is glorified."*

In the Caucasian Mountains, not far from the Black Sea, is a people called Sonnas, from their country of this name, amounting to about 200,000 souls, inhabiting 60 villages, some of which are towns of 900 houses. These people acknowledge Jesus Christ to be their only King and Savior. They pray that God would bless them for Christ's sake, observe the sabbath, have priests who baptise their children, and administer the sacrament of the Supper. They have many church books, but know not the meaning of them. They believe in a future judgment. They are said, some of them, to labor under deep convictions of sin, and to pray night and day. They consider their preservation, and the preservation of Christianity among them, as a miracle. They inoculate their children for the small pox; have gardens enclosed with stone walls, and abundance of fruit, and live in harmony and comfort.†

* Christian Observer, vol. vi. p. 335.

† Rev. Mr. Brunton's letter from Karass, Tartary, Feb. 1806. See Christian's Magazine, vol. ii. p. 457.

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APPENDIX.

INDIANS.

Marshpee and Martha's Vineyard Indians.

THE SOCIETY, at the annual meeting in May 1809, voted to propose to the Corporation of Harvard College, to take the whole charge of the MARSHPEE and MARTHA'S VINEYARD INDIANS; and that the Society, in consideration of their acceptance of such proposal, take upon them to make the payments to Rev. Mr. Sergeant, heretofore made by the Corporation. This proposal was accepted; and the Society, at a meeting in November following, voted, "That, in conformity to an agreement with the Corporation of Harvard College, the Rev. John Sergeant, Missionary to the Stockbridge Indians, receive from the Treasurer of this Society 120 dollars, it being the sum which he has usually received from said Corporation annually, in part of his salary; and that this be in addition to the 100 dollars, which he has usually received from the Society."

Stockbridge Indians.

MR. SERGEANT continues his Journals with precision, and transmits them to the Society with punctuality. In June 1809 is the following important entry: "Captain Hendrick, whose name has been often mentioned in my Journals, some time in October last, succeeded in part of his business, which was to obtain from the Miamis and others, the native owners of the country on White River, an Indian title to the same for his nation, together with the Delaware and Munsee tribes. In December he went with a number of others to the seat of government. From the President of the United States he obtained a

patent for the same, that it should be the property of said tribes for ever.

"In consideration of his faithful services, he was offered, and accepted from the government, an appointment to superintend the Indian affairs on White River, for which he is to receive a handsome support. He arrived here to visit his tribe in March; and set out again in April for the Western Country with a few companions.

"Before he left this place he told me that now every thing would be settled to the general satisfaction of the Indians: That the Delaware and Munsee Tribes would make large settlements on this river: That the school proposed by John Jacobs would be opened immediately on his return: That I should soon hear from him on the subject."

Mr. Sergeant concludes his Journal by observing, "This place, where I have resided with my family for about ten years, has proved unhealthy for my wife and part of my family; on which account I have found it indispensably necessary to remove them about four miles distance from hence, and in the neighborhood of white people, and on land I obtained from the State, to which I have a good title; as I can own no land on the Indian ground, only so long as I continue in office. I have served the Indians in their temporal affairs for 40 years; I never asked them for any reward, neither did they ever give, or even sell me, any of their lands."

In the Journal terminating January 1st, 1810, are the following extracts from Captain HENDRICK's letters, relative to the proposed school among the Delaware Indians. Extract from the first letter, dated, "White River, July 7th, 1809. I have at last obtained a final answer from the Delaware tribe of Indians, who reside on White River, with respect to the school proposed to be set up among them; every difficulty don't as yet seem entirely clear, but still I have much encouragement." Extract from the

second letter, dated September 3. "We are still here, attending to instructing the poor heathen in the way of civilized life, in cultivating their lands, &c. We constantly enjoy their smiles, and intire approbation in every plan we recommend." Mr. Sergeant subjoins: "I learn from some of our people, who have returned the fall past, (but have promised the western Indians to go back next spring) that some of the old Chiefs, who were much in favor of promoting the instruction of their children are dead. Other Chiefs, who have now the government of their Tribes, are not so friendly in this business, but with much patience and perseverance Hendrick expects to gain his point, with respect to school affairs, as well as the introduction of the Gospel. There have been twelve children born, and only two deaths, the year past."

In a letter to the Secretary, dated January 1, 1810, Mr. Sergeant mentions "the new difficulties Hendrick has to struggle with," (in regard to the Western School) and adds, "I have good reason to hope all difficulties will be finally surmounted. I expect every mail to hear from him again. If any of your Societies in Boston have Bibles, Testaments, or Psalm books, to bestow on the poor, I could give them away to much advantage, not only to inquiring Indians, but to white people, who are poor and destitute. I might mention Negroes and Mulattoes, from whom I often have application. There seems to be a considerable degree of seriousness among whites and blacks in this vicinity."

Narraganset Indians.

The Society has recently paid particular attention to the NARRAGANSET INDIANS. The Rev. Mr. COE, during his mission at Rhode Island the last year, repeatedly performed religious service among them. He also made inquiry concerning their numbers and condition; the result of which appears in the following statement of the Secretary, compiled chiefly from Mr. Coe's Journal, and communicated to the Society at the late semi-annual meeting in November.

"THE whole number of Indians at Charlestown, considered as of the Narraganset nation, is about 140 or 150 souls. One half of this number may be under the age of 25 years, and may learn to read. By intemperance and inattention to business they are all reduced to poverty, and some, to an extreme degree. They are subject to the general laws of the State of Rhode Island; but their internal affairs are under the direction of a council of five men of their own nation, and one white man, appointed by the State. By them lands are leased; provision made for the poor; and the persons belonging to the tribe ascertained. The quantity of their land is estimated at about three square miles; most of the valuable part of which is let out upon hire; a large portion is reserved for wood and timber; and a small part is cultivated by tillage. Very few clear Indians are now on the land; as they have for ages been intermixing with whites and blacks. None are entitled to any part of the inheritance, except those who have descended from their females; hence a number of others, of mixed nations, live among them, who by their customs are not of the tribe.

"They were first converted "from public idolatry" under the ministry of the Rev. Mr. Whitefield, Mr. Davenport, and others, more than sixty years ago. Rev. Mr. Fisk, of Stonington, officiated among them a part of the time as Missionary, for many years. Their Christian church, composed of persons of different nations, consists of between 40 and 50 members. They had a preacher of their own, JOHN SEGETER, who died about two years since. He could read, and was a man "of some information." They still carry on worship on Lord's days among themselves; and have the only house of public worship now in this town. A school house was formerly built by the Society in England for propagating the Gospel, and a free school was supported for their instruction, until the commencement of the revolutionary war, after which all provision of that kind was discontinued; and their school house has lately been blown down. Their predispositions are in favor of the education of their children in schools. When a school was kept three winters ago

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about two miles from them, 15 Indian children went to it; and when they heard that the white people talked of opening a school among them, they took a great interest in the subject, and made inquiries in Newport, from time to time, respecting it. It is the opinion of Mr. Coe, that a Schoolmaster, who would be able to assist the Indians in public devotion, and read to them the Holy Scriptures, may be of essential service; that an able preacher, who would undertake to teach the children, and officiate occasionally in the vicinity, would be more extensively useful; and that a teacher of the school for the natives and uncultivated whites, and a public reader of the Word, may perhaps be profitably employed a part or the whole of the season among the tribe and in the vicinity."

The Secretary further informed the Society, that, conformably to a vote of the Select Committee, he had a conference in August with the Rev. Dr. Patten, the President, and Rev. Mr. Tenney, the Secretary, of the Missionary Society of Rhode Island, relative to the erection of a school house for the benefit of those Indians; that several questions on this subject were left with them in writing; that Mr. Tenney soon after visited the Indians; and that, by letters since received from him, it appears, that a school house, with additional apartments fitted to accommodate a Schoolmaster or Missionary with lodging and diet, may be built for five hundred dollars; that the Indians desire to have such a house, and have engaged, in council, to find timber, and cut it, and to give such additional aid toward it, as will very considerably lessen the expense of the building; and, that the Rhode Island Missionary Society have voted one hundred dollars towards it.

Whereupon the Society voted,

"That two hundred dollars be granted from the Alford fund toward the erection of a school house at Charlestown, for the benefit of the Narraganset Indians."

Penobscot Indians.

Particular inquiry has been made respecting the state of the **PENOBSCOT INDIANS**, and the prospect of improving their condition by missionary labors. On this subject letters of information have been received from Rev. Mr. **CHAPIN** and Rev. Mr. **JENKS**; whose statements coincide with those of a more recent communication from Rev. Mr. **MAY**, one of the Society's Missionaries, which, though of discouraging aspect, in regard to *present* efforts in behalf of those Indians, contains important facts and remarks, which may serve for the *future* guidance of the Society, should the way be providentially opened for a mission to that tribe.

Wyandot Indians.

Intelligence of the newly established mission at Sandusky, for the benefit of the **WYANDOT INDIANS**, induced the Society, the last year, to contribute towards its support. The worthy Missionary, Rev. **JOSEPH BADGER**, visited Boston and its vicinity, and gave so intelligent and satisfactory an account of the origin of this mission, of the manner in which it is conducted, and of the hopeful prospect of its utility in imparting to those wild aborigines the united benefits of civilization and of Christianity, that from societies and individuals he received such contributions, as animated his zeal and encouraged his perseverance. This Society granted one hundred dollars towards the mission, which, from late accounts appears to promise success.*

DISTRICT OF MAINE.

The Society, the last year, aided the settlement of Rev. **DAVID SMITH** in the town of Temple, in the District of Maine, by granting the town and society 200 dollars, on condition that Mr. Smith be permitted to spend four months in the year as a missionary in the service of the Society. A Committee of the Church and Town, in a letter to the Society, requesting its "assistance in establishing Gospel privileges and ordinances among

* See Panoplist for September and October, 1810.

them," observed, in reference to Mr. Smith: "The Congregational Church and Society in this town are united in the call and measures taken for his settlement." The Secretary of the Maine Missionary Society observed on this subject, "Temple is forty miles from Hallowell, north of west, and is an important stand, as a frontier establishment. I very much wish they may be able to accomplish their desires in the settlement of the ministry; but I see no prospect of it at the present time, unless they can obtain gratuities from some benevolent Society."

The Rev. Mr. LOVEJOY was stationed the last year by the Society where he was the preceding year; and was paid for four months service. He received additional contributions towards his support from the towns in which he performed his services. In Sedgwick he spent 13 weeks, and "found the people to which he preached very ready to receive him; and they readily contributed, as was expected, to his support." "But the members of the church seem like sheep scattered upon the mountains. There appears to be no prospect of their settling a minister, unless they should unite with the people of Penobscot." The rest of his services to May 1809, were performed at Vassalborough. "I have more reason to think," observes Mr. Lovejoy, "that I have been useful in this place, than in any other since I had the honor of entering into the ministry." According to his Journal he preached 160 times; catechised children 15 times; attended 8 prayer meetings and 3 conferences; baptized 8 children, and distributed several of the Society's books.*

The Rev. Mr. MAY, according to the first number of his Journal, from July to November 1809, spent 15 Sabbaths in the service of the Society, preached 8 weekly lectures, visited 90 families, attended 3 church meetings, and 3 funerals, and once administered Baptism and the Lord's Supper. He afterwards resumed his missionary duties, and continued his Journal to the 20th May, 1810. After divine service on a Sabbath at Sunkhayes, where he had frequently performed missionary duty,

* This Missionary's Journal for the present year is not received.

"the people," he observes, "having learnt my expected removal to Brownsville, and the improbability of my visiting them again as a Missionary, expressed many thanks to me, and through me to the Society, for my past services, and hoped still to experience the benefaction of the Society, should they send another Missionary into this vicinity. This people is at present averse to sectarians, and friendly to Congregationalists."

At the close of his Journal, June 1, 1810, he remarks: "I have never had to preach, as I remember, to less than 20 persons since I have removed to these infant settlements; there have generally been present nearly double that number; sometimes 70 persons have attended. But at no one time have so many been present as I thought might have conveniently assembled. But the number that attend public worship rather increases than otherwise. The people in general appear friendly to the stand which I have taken among them; none appear to offer any farther opposition, than is necessarily implied in their negligence of public worship; and I still think that extensive good may be done by the Society's employing standing Missionaries, if it be but for a few months in the year, in these increasing and important settlements."

A respectable number of the inhabitants of Brownsville, in a letter to the Secretary, dated the 24th Oct. 1809, returned their thanks to the Society for Mr. May's occasional labors among them, and solicited the continuance of their benefaction. "We are," they observe, "an infant settlement, the first attempts towards settling the town being made in 1806; and, as happens in most new settlements, we cannot as a people contribute substantially to the support of a preached Gospel, which is rendered dear to us by our former habits and early education." After mentioning the good acceptance of Mr. May's services, and his willingness to reside with them, they "earnestly solicit the Society, if it be consistent with their benevolent views, to facilitate that event in such a manner, that we might for a part of the time have the benefit of his ministerial labors." The inhabit-

ants of the plantation of Williamsburgh, in a letter of nearly the same date, and in reference to the same object, observe: "There are four townships in this vicinity, viz. No. 3, and 4, in the seventh range, and Brownsville and Williamsburgh, which, from their local situation and occasional intercourse, are more connected with each other, than with any adjacent settlements, and are wholly destitute of religious instruction of any kind, except what they have recently received at the hands of the Society, for which they would express their unfeigned gratitude." In consideration of these statements and requests, the Society, at its last annual meeting appointed, Mr. May to a mission of three months in each succeeding year, for three years, in Brownsville and the vicinity. Mr. May is accordingly now settled with his family at Brownsville. The Proprietor of the town has granted him a lot of land; and the Proprietors of No. 4, and Williamsburg, two of the towns in which he is instructed to perform missionary service, have contributed towards his support 113 dollars. The number of families in the four townships, in which his entire services are to be performed, is about sixty. "Beside these there are many young men without families, who are clearing lands to prepare habitations for themselves." Mr. M. writes, "I live in the centre of these four townships. There appears to be a disposition in the people in general to attend on my ministration of the word, so far as is consistent with the local situation and employments of the inhabitants of a newly settled country, though there are some exceptions."

The Rev. Mr. WEBSTER performed a mission of three months at Eastport and in the vicinity; and his labors appear to have been acceptable and useful.

Rev. Mr. WILLISTON, the last year, performed a mission of about three months at Monmouth, in the District of Maine; and his services were very kindly received and gratefully acknowledged. There are about 20 families in the Congregational Society there; and they appear to be desirous of having the Gospel preached to them, and "willing to support it as far as is in

their power." They contributed toward the mission according to their ability; and were very unwilling to part with the Missionary. "Even the women," as one of the Society informed us, "proposed a contribution; and it was truly an affecting sight, to see the widow and the fatherless contribute their mite so cheerfully."

The Rev. Mr. SHAW spent two months in the service of the Society, at Jefferson, Lincolnville, Mortville, Palermo, Haerlem, Vassalborough, Fairfield, and Waterville. "On Sabbath days there was generally large collections of people; lectures on week days generally thin, it being a busy season of the year. Many appeared grateful to the Society for their benevolent exertions in supplying them with a preached word."

The Society, it will be perceived, directs its attention where the opportunities are favorable, to *stationary* missions. Missionaries and others, who have the best means of judging of the advantages of these, compared with *itinerary* missions, give them a decided preference. The Rev. Mr. Jenks of Bath, in a letter of the 11th September last, to the Secretary, observes: "The practices of locating missionaries, so judiciously adopted of late, bids fair to be productive of much good. Our Society in this quarter, are giving attention to it, and find it accelerates the settlement of ministers. You will congratulate us, dear Sir, on the flattering prospect of extending usefulness. Four ministers, it is thought, will soon have been added to the number of those in Oxford County, within a year. That part of the District will then be tolerably provided for, and thus allow the attention of these benevolent Societies to be extended east of the Kennebec with effect, and even of the Penobscot."

It is with peculiar pleasure, that the Society learns with what spirit and intelligence measures are adopted in the District of Maine for the diffusion of useful knowledge, human and Divine, among the inhabitants. Impressed with a regard for the rising generation, a respectable number, in different counties

from Portland to the Penobscot region, have associated upon an extensive plan, and are now incorporated under the name of "The EASTERN SOCIETY for propagating the knowledge of the sacred Scriptures, and establishing Christian Order, Instruction, and Piety, in the District of Maine." In a letter to the Secretary, giving an account of this new Society, the Rev. Mr. Packard observes: "We propose not only to regard with alleviating tenderness families destitute of the Bible, but to manifest a peculiar solicitude for the rising generation. It is a part of our plan to urge Preceptors and School Masters to institute weekly inquiries concerning the morals and improvement of their pupils; and we have agreed to reward diligence in reading and understanding the holy Scriptures, by bestowing on the most diligent in that important branch, Bibles and Testaments according to their merit announced by their instructor."

RHODE ISLAND.

Continued representations of the extreme want of religious instruction in many towns in the State of Rhode Island, induced the Society to employ a Missionary there the last and the present year, as well in reference to the exigences of the white, as of the aboriginal inhabitants. The Rev. Dr. Patten, in a letter to the Secretary dated May 30, 1809, observes: "There is sufficient employment in different parts of the State for at least two Missionaries more than our Society can furnish, as there are several considerable towns destitute of the stated preaching of the Gospel, and many scattered settlements, which cannot be visited without much labor and expense of time, and which will have no opportunity of hearing the Gospel, unless by Missionaries. It will be a great assistance and encouragement to the Missionary Society of this State, and confer an important obligation on the people, should the Society for propagating the Gospel consider those destitute among us, as proper objects of their attention and charity." In another letter from a gentleman of eminence in Rhode Island, dated Sept. 11, 1809, it is observed: "The first settlers of this State made no provision by law for the support of the preaching of the Gospel or of public

schools; and their successors down to the present time have followed their example. The means of instruction, however, through the exertions of individuals, are not wanting in our seaport towns. In the adjacent country a degree of neglect still prevails, as to these matters, reproachful to us as a people. How the condition of the people in general is to be improved, unless by the charity of the more enlightened of other places, I know not. Our country towns are illy furnished with meeting houses, and still worse with public teachers. I know not of any part of New England where the labors of a Missionary would be of more service, or are more needed."

For the appointment of the late Rev. Mr. EMERSON to a mission in the southwestern parts of Massachusetts, including also a part of Rhode Island, and for a donation of fifty dollars, the Society has received the thanks of the Rhode Island Missionary Society.

Rev. Mr. COE was employed last year, on a mission of four months in the State of Rhode Island and the vicinity. During his mission he repeatedly visited the Narraganset Indians. "Monday," says his Journal, "I rode to the Indian house of worship (at Charlestown,) and the tribe generally attended, to whom I again preached; upon Acts xiv. 30, 31. They appeared very serious and attentive." After worship Mr. Coe desired the Council, and as many as he thought proper, to stop a while. He gave a Bible to one of the members, "it being observed, there was not a Bible owned in the church," He also gave them two of Watts's Psalms and Hymns and a Testament. He then proposed to them questions, the answers to which appear in the foregoing statement respecting the Narraganset Indians.

Mr. Coe performed missionary services at Freetown, Fall-river,* Tiverton, Westport, Dartmouth, New Bedford, Charlestown (Narraganset,) South Kingston, Richmond, Gloucester,

* A village, partly in Massachusetts, and extending over the line into Rhode Island, "respectable in numbers."

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Foster, Coventry, Hopkington, Westerly, and Little Compton. The Church in Dartmouth voted unanimously, that their thanks be presented to the Society, "for the labors of the Rev. Mr. Coe the present year."

In this mission, which was closed in October 1809, Mr. Coe preached 109 times; administered the Lord's Supper 5 times; attended 7 conferences; made 8 visits at schools; baptized 3 children; assisted at 2 church meetings; attended one funeral; admitted one person to church fellowship; distributed all the books committed to his care; and made 370 family visits.

"Throughout the southerly and westerly part of the State," says Mr. Coe, "there is no constant stated worship, I believe, attended, excepted by the Sabbatarians and some others in Westerly and Hopkington, by the people called Quakers in South Kingston, and the Indians in Charlestown. Two houses of worship, and churches of our order in those parts have long since been demolished. I saw four houses of worship for the Baptists forsaken, and others much out of repair. The people in general are greatly averse to the supporting of ministers. Some devout people, chiefly of the Baptist brethren, are to be found, however, in most places, who treat Missionaries with decent hospitality. In most or all of those places, they may have occasional preaching by Baptists and others. In some other parts of the country they have stated worship of the different orders of the Baptists."

The account given by one of the Missionaries respecting the lax state of morals, particularly of the profanation of the Lord's day, in some parts of Rhode Island, is very affecting. "Several of my friends at — told me that one of their neighbors, on that sacred day, had 25 men engaged in mowing his grass." "In the country of about 40 miles I passed from —, the people live generally without public worship; and no public teacher of any denomination stately labors among them." At —, Lord's day, "I had three meetings, but their custom has been

to have only one in a day. The second, being near their usual time, was most attended. The audiences were attentive; but many, it was said, were at work upon their hay." At —, "Mrs. — lamented the want of a meeting to attend, and observed, that the Sabbath was generally spent in visiting." "I rode about five miles and preached at a private house. In this part of the country, the people who attend appear to hear with care. In this house, the woman mentioned, that she had not heard a sermon before for nine months. They told me that most of the people in the neighborhood spend Lord's days in their common business, and that no stated meeting was attended within eight miles. Religious order is little known in this part of the country, even at tables." At —, "in compliance with the desire of a poor boy, I gave him a Testament. He was in his eleventh year, and could not tell who made him, and had no knowledge of existence after death." Lord's day. "In the morning, young men and women were seen riding on a party of pleasure." "On our return," from public worship, P. M. "we met a number of white men returning from fishing, with fish in baskets."

VERMONT.

The Rev. Mr. SARGEANT of Chester performed one month's missionary service in the neighboring towns of Reading, Weston, Perry, Landgrove, and Londonderry. At Peru he preached in an unfinished school house, "the only public building in the town. The settlement has been effected within the last seven or nine years. The town contains between 40 and 50 families." In neither of the four last named towns is there any meeting house. "No church in Landgrove, nor any attempt to gather one." "The people," Mr. Sargeant observes, "have thankfully received the services from the Society, which appointed me, and solicit the continuation, should it be the good will of the Society."

The Rev. Mr. OSGOOD, since our last publication, spent three months in the service of the Society, in the upper parts of Vermont with apparent success.

GENESEE.

The Rev. Mr. OLIVER, was employed the last year on a mission of three months in the Genesee country. He went beyond the Genesee river. The journey in the whole, was about 1350 miles. He preached 65 times; attended one funeral; visited 111 families; baptized 7 children; administered the Lord's Supper once; and formed one church. "This was in Genesee, not far from the Genesee river. The church is strictly upon Congregational principles." The Lord's Supper was administered in that church soon after by the Rev. Mr. Ayer, a Congregational minister of Bloomfield. "In Bloomfield," where Mr. Oliver preached as a missionary, "the preaching of the word appeared to be attended with a Divine blessing. When I left the place," Mr. O. observes, "the attention was increasing. They have one faithful minister, Mr. O. A. but there are four societies. The people in that town and other places return their thanks to the Society for propagating the Gospel, for your missionary exertions, and hope they will be crowned with desired success. For hundreds of miles the people stand in need of missionary labors."

The BIBLE SOCIETY OF MASSACHUSETTS, and other Bible Societies in the Commonwealth, formed since our last publication, co-operating with this, will essentially lessen the expenditures of our Society in the purchase of Bibles; and thus enable it to do more in extending Christian knowledge to remote Indian tribes, and in supporting missions in the new settlements.

Twenty three years have elapsed since the Society was incorporated by an act of the Legislature of Massachusetts. The funds were commenced by a collection from the Congregational churches, under sanction of a Brief granted by the government; and have since been augmented by a private subscription among the members of the Society, and other pious and benevolent persons, and by sundry donations and legacies. Sketches of the rise and progress of the Society may be found in its preceding publications to the year 1808. A chasm the

last year was occasioned by the indisposition of the late Secretary, which did not permit him to deliver the anniversary sermon. An appropriate discourse was delivered before the Society by the Rev. Mr. CHANNING; but as it was accommodated to the occasion on very short notice, the preacher did not see fit to comply with the request of the Society to give a copy of it for the press.

Since the last account of the state of the funds in 1808, several donations have been received; and if the Society has experienced less public patronage than at former periods, it has been peculiarly animated to the prosecution, as well as assisted to the performance, of its duties by the generous donations of its respected PRESIDENT.

The Society, sensible of its high responsibility, will proceed in the culture of the extensive field, which invites its labors; cherishing the hope, that it will receive the continued patronage of the Government under whose auspices it was instituted, the aid of charitable and pious individuals, the co-operation of similar Societies, and the blessing of that BEING, who, when man has planted and watered, *giveth the increase*.

STATE OF THE FUNDS, May, 1810.

		Dols.Cts.	Income. Dols.Cts.
Old 6 per cent Stock, \$11000 nominal,			
real value April 5, 1810	- -	5748 60	} 528 61
Deferred 6 per cent, 4000 nom. real val.		3061 60	
Exchanged and converted 6 per ct. Stock		5765 62	345 93
Union Bank Stock, nominal value, 6300, cost		6713	441
Massachusetts State Notes	- -	800	40
Bonds and Mortgages	- - - -	900	54

\$1409 54

Brought forward	1409 54
Donation from William Phillips, Esq. to be expended the current year	500
Received in <i>November</i> , Collection at Church in Chauncey Place, after Annual Sermon	248 26
Received a bequest from the late Mrs. Lydia Dawes, through the Executor of her Will, Benjamin Goddard, Esq.	300
Received a Donation, through Rev. Dr. Lathrop	20
	2477 80

*** About four tenths of the \$1409 annual income, arises from a Donation of J. Alford, Esq. and is appropriated exclusively to the use of the Indians.

BOOKS DISTRIBUTED.

Since the establishment of the Society in 1787, they have purchased and distributed,

Bibles	1182
Testaments	1843
Psalters	945
Watts's Psalms and Hymns	646
Primers	3494
Spelling books	2741
Doddridge's Rise and Progress	1398
Sermons and Tracts, many of them bound books	20305
Total	32,554

In addition to the above, the Society, in May 1809, voted to expend *one hundred dollars* for the purchase of books for distribution.

MISSIONARIES FOR A. D. 1810.

<i>Missionaries.</i>	<i>Places of abode.</i>	<i>Locations.</i>	<i>Time.</i> Months. W'ks.
Mr. Samuel Sewall	Bath	Vicinity of Pownal	6
Rev. Hezekiah May	Brownsville	Vicinity of Brownsville	3
— Daniel Lovejoy	Vassalborough	Vassalboro', Sedgwick &c.	4
— Nath'l. Webster	Biddeford	Eastport and vicinity	3
— Curtis Coe	Newcastle	Rhode Island	4
Mr. Amos J. Cook	Fryeburg	Vicinity of Fryeburg	15
Rev. John Sawyer	Bangor	Lincolnton, Elkinston, &c.	3
— John Sargeant	N. Stockbridge	New Stockbridge	12
— Daniel Oliver	Boston	W. parts of state of N. Y.	2

OFFICERS, ELECTED MAY 1810.

WILLIAM PHILLIPS, Esq. *President.*REV. JOHN LATHROP, D. D. *Vice President.*REV. ABIEL HOLMES, D. D. *Secretary.*REV. WILLIAM CHANNING, *Assistant Secretary.*MR. SAMUEL H. WALLEY, *Treasurer.*REV. JOHN ELIOT, D. D. *Vice Treasurer.*

SELECT COMMITTEE.

SAMUEL SALISBURY, Esq.

REV. JOSEPH ECKLEY, D. D.

HON. DUDLEY A. TYNG.

HON. JOHN DAVIS.

REV. JEDIDIAH MORSE, D. D.

A complete List of the MEMBERS of the Society.

N. B. The act of incorporation provides, that the whole number of the Society shall at no time, exceed *fifty* members.

*Those to whose names an asterisk * is prefixed, are deceased.*

* Nathaniel Appleton, Esq.

Rev. Thomas Barnard, D. D.

Rev. Joshua Bates:

Alden Bradford, Esq.

Benjamin Bussey, Esq.

* Rev. Jeremy Belknap, D. D.

* His Excellency James Bowdoin, Esq.

Rev. William E. Channing.

Hon. Richard Cranch.

* Richard Cary, Esq.

* Rev. John Clark, D. D.

Hon. Francis Dana.

Hon. John Davis.

* Hon. Thomas Dawes.

Hon. Thomas Dawes.

Rev. Joseph Eckley, D. D.

Samuel Elliot, Esq.

Rev. John Eliot, D. D.

Rev. Nathanael Emmons, D. D.

* Rev. Levi Frisbie.

David S. Greenough, Esq.

* His Honor Moses Gill.

Rev. Abiel Holmes, D. D.

Dr. Edward A. Holyoke.

Mr. David Hyslop.

* Rev. Timothy Hilliard.

* Rev. Simeon Howard, D. D.

* William Hyslop, Esq.

Rev. James Kendall.

Rev. John Lathrop, D. D.

* Thomas Lee, Esq.

* Rev. Daniel Little.

* Hon. Benjamin Lincoln.

* Hon. John Lowell.

Rev. Jedidiah Morse, D. D.

* Hon. Jonathan Mason.

* Rev. Joseph Mc Kean, D. D. Pres. of Bowdoin College.

Rev. Elijah Parish, D. D.

Samuel Parkman, Esq.

Eliphalet Pearson, LL. D.

Time.

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- * Hon. William Phillips.
William Phillips, Esq.
Mr. Jonathan Phillips.
Rev. Eliphalet Porter, D. D.
- * Rev. Phillips Payson, D. D.
Daniel D. Rogers, Esq.
- * Hon. Thomas Russell.
Samuel Salisbury, Esq.
Mr. Josiah Salisbury.
- * His Excellency James Sullivan.
- * His Excellency Increase Sumner.
- * Ebenezer Storer, Esq.
Hon. John Treadwell.
Hon. Cotton Tufts, M. D.
Hon. Dudley A. Tyng.
- * Rev. David Tappan, D. D.
- * Rev. Peter Thatcher, D. D.
Mr. Samuel H. Walley.
Hon. Oliver Wendell.
James White, Esq.
Ebenezer Wight, Esq.
Samuel Williams, LL. D.
Mr. William Woodbridge.
- * Rev. Joseph Willard, D.D. LL.D. Pres. of Harv. Col.
- * Rev. Edward Wigglesworth, D. D. Hollis Professor of
Divinity in Harvard College.

FORM OF A BEQUEST, OR LEGACY.

Item: *I give and bequeath the sum of* _____ *to the*
Society for Propagating the Gospel among the Indians and others
in North America; to be applied either to the general objects of
the Institution, or to such particular purposes, consistent with
those objects, as the donor may think proper.

THE END.

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